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THE

HERALD

OF

Life and Immortality.

By ELIAS SMITH.

"Behold I bring you good tidings of great joy, which shall be to all people."

Angel from Heaven.

SERMON—*No.* 1.

[The Editor of this work, has begun a course of Lectures in Boston, on the *names* and *titles* of Christ, which are delivered every Thursday evening. The following is a Sketch of the introductory Lecture, delivered, Thursday evening, February 10, 1820.—The following lectures will be given our readers, as fast as we have room]

COLLOSSIANS, I. 15. "*Who is the* IMAGE *of the invisible God; the first born of every creature.*"

IN this verse are four important particulars.

I. *The invisible God.*

II. *The image of the invisible God; Jesus Christ.*

III. *Every creature.*

IV. *In what sense Jesus Christ is the first born of every creature.*

1. "*The invisible God.*" The word *invisible* is used to convey to our minds the nature of the God of the whole earth; the God and Father of our Lord Jesus Christ. Though God cannot be seen; yet he is in a greater or lesser degree manifested to the understandings of all nations, tongues, and languages.

This word describes him as a distinct being from his Son Jesus, who was seen of many before and after his resurrection.

The word *invisible* as applied to God, is mentioned three times in the New Testament. 1 Tim. i. 17. "Now united the King eternal, immortal, *invisible*, the only wise God," &c. The same idea is conveyed in other words by Paul, Chap vi. 15, 16. "Who only has immortality dwelling in the light which no man can approach unto, which no man has seen, or can see." Every rational man may see by this account of the invisible God; that Christ is not meant, as he was seen by angels, and men. John says, Chap. i. 18. "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him."

Though God is invisible, yet he is as certainly known as though seen. This knowledge Moses had, Heb. xi. 27. "By faith he forsook Egypt, not fearing the wrath of the King; for he endured, as seeing him that is *invisible*." The immutibility, power, wisdom, mercy, goodness, grace, and love of God, are *invisible* things of God; and clearly seen by the things that are made; who has manifested all these glorious things to the children of men. Rom. i. 17, 20. "For the *invisible* things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Psal. xix. 1, 2, 3, 4, 5, 6, 7.

The glory of the invisible God, in distinction from all other beings, is intelligibly described in Rev. iv. 2, 3. John saw in a vision, one on the throne like Jaspar and a Sardine stone; with a rainbow round about the throne in sight like an emerald. This description of the *invisible* God, was made to John's understanding, and not to his eyes, as no man hath seen God at any time. In Chap. v. 1. John had a further revelation of the invisible God. He saw in the

right hand of him that sat on the throne a book, written and sealed with seven seals. Beside the *invisible* God, he saw another, "called the Lion of the tribe of Judah," and the Lamb. He came to him that sat on the throne; took the book and was declared worthy to unclose the seals, and look thereon.

The four beasts worshipped him that sat on the throne, as the Creator of all things, saying, 'Thou hast created all things, and for thy pleasure they are and were created. Of the Lamb they said—"Thou wast slain, and hast redeemed us to God by thy blood," &c. The amount is, they worshipped the *invisible* God, as the Creator of all things, and the Lamb who had been slain, as the one who redeemed them to God his Father by his own blood. In this, the invisible God is clearly distinguished from the Lamb that was slain, who now lives to make known to men the glory of his Father's grace.

2. *We come now to speak "of the* IMAGE *of the invisible God"*

The word IMAGE, signifies one thing to represent another. It is a thing seen, to describe to our understandings an object not seen. Cæsar had his image or likeness on the Roman money, in use among the Jews. When Jesus saw the penny, he asked whose image that was; they said Cæsars. No rational man from this would think that the Jews shewed him the Roman emperor, but that which resembled him. It is not possible for any thing to be the image of itself.

As Christ is the image of the invisible God, he cannot possibly be the invisible God. Adam was made in the IMAGE of God, with his likeness. Paul says, 1 Cor. xi. 7. "For a man ought not to cover his head, forasmuch as he is the IMAGE and glory of God." Would it be good sense to say that Adam was God, because he was made in the image of God? Surely not.

Then it is not good sense to say that Christ is God the Creator, because he is the IMAGE of the invisible Creator.

The man Christ Jesus, the second Adam, contains in himself all the nature of the invisible God ; and all this he received from his Father, "In him dwells all the fullness of the Godhead bodily." "We beheld his glory, as the glory of the only begotton of the Father, full of grace and truth" In several places, Christ is called the image of God. 2 Cor. iv. 4. "Lest the light of the glorious gospel of Christ, who is the IMAGE of God, should shine unto them." Heb. i. 3. "Who being the brightness of his glory, and the express IMAGE of his person."

Christ is called the IMAGE of God for two reasons. 1. He as God's IMAGE, is a perfect representation of the invisible God, as to power, immutibility, wisdom, righteousness, peace, truth, love, mercy, grace, life, and immortality, he remaining the same yesterday, to day and forever.

2. As God's IMAGE, Christ teaches us what all men will be in the dispensation of the fullness of times. God has predetermined that in the end, all men shall be conformed to the image of his Son, who is the image of God; (Rom. viii. 29) that he may be the first born among many brethren. This Paul has declared. 1 Cor xv. 49. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." All men bear the image of the earthy (Adam,) and all at the resurrection, will as certainly bear the image of the heavenly, which is Christ. "that God may be all in all."

3. *This leads us to speak upon every creature, which Christ is the first-born of.*

There is no doubt but that by *every creature*, in the text, is meant every individual of the human race; Adam, Eve, and all their children, to the last that shall be born. When Jesus sent his apostles out, he

commanded them to preach the gospel to "every creature," or all men. Mark xvi. 15. Paul says, the gospel was preached "*to every creature* under heaven." Col. i. 23, these creatures, the whole of them, the apostles, were first fruits of, or samples of what "*every creature*" will be in the end. James i. 18. "Of his own will begat he us by the word of truth, that we should be a kind of first fruits of his creatures."

These creatures are subject to vanity, or death, by reason of him who hath subjected the same in hope of a resurrection which all shall have in the end, with immortality and eternal life. Rom. viii. 21 "Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." This certainly will be an universal deliverence which all shall enjoy. In Rev. v. 13 we are told what is the last thing which shall be the employment of "every creature," which Christ is the first born of—"And *every creature*, which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and to the Lamb, forever, and ever."

Whoever compares these scriptures together, may see that in the end, "*every creature*" is to be brought where they will give glory to God and the Lamb forever. The reason why all this will take place is plain God made "every creature;" he loves all he made; Christ has tasted death for every man; has given himself a ransom for all, is the propitiation for the sins of the whole world, and will draw all men unto him, and reconcile all to himself in one body, that all may have life everlasting.

4 *We will now shew in what sense Christ is the First-born of "every creature."*

It will not be correct to say that Christ was the

first ever born, as millions were born before him. The meaning must be this; *he is the first in every thing needful for every creature. The highest in authority, among all the works of God that ever were, or ever will be, whether angel, or men, now living, or that may hereafter be raised from the dead.* This is evidently the apostle's meaning in this chapter, compared with his other writings. He says, ver. 18, "And he is the Head of the body, the Church, who is the beginning, the first born from the dead, that in all things (or among all) he might have the pre-eminence; for it pleased the Father, that in him should all fullness dwell."

Jesus was born twice; once of Mary, and once of the grave. He was delivered from Joseph's tomb. In Rev. i. 5. He is said to be the first-begotten from the dead, and the Prince of the kings of the earth. That his being the "*first-born*," means his being raised from the dead, to be the highest in authority among all beings, excepting his Father, is plain from Paul's testimony, 1 Cor. xv. 27, 28 Eph. i. 19 to 23. Phil. ii. 7, 10, 11. These quotations shew why Christ is called the "*first-born*."

We will now shew why he is the first-born of "*every creature*." The *first-born* in a family, is connected with the whole family. Christ is in a close connection with the whole family, for their everlasting good. Eph. iii. 14, 15, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." In an other place he is called the "*first born*" among many brethren, to bring many sons to glory. The apostle in this chapter tells us what he means, when he calls Christ the *first born* of every creature; which is, that God has appointed him to reconcile all men to God, to be holy and immortal.

After declaring that all thrones, dominions, principalities, and powers were created by him, and for

him; he then says, ver. 20. "And having made peace through the blood of his cross, by him to reconcile all things unto himself, by him I say, whither they be things in earth, or things in heaven." Paul told the Collossians Christ had reconciled them, that they might be holy, unblamable and unreprovable in his sight, and that at last all should be the same. This is recorded, Eph i. 10. "That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

As Christ the *first born* of every creature now is, so shall every creature, every son and daughter of Adam be in the times of the restitution of all things. The day will certainly come, when all kings shall bow before this "King of kings;" when sin shall be taken away; death swallowed up in victory, satan be destroyed; all men delivered from the bondage of corruption; our vile body changed, and fashioned like the *first-born* of every creature, and God be all in all of them, who, equal to angels shall die no more, being the children of God, and children of the resurrection.

This subject, if rightly understood, will lead us to glorify the invisible God, who in love to men, has in Christ, shewed all what he means they shall be, when all are subdued to the *Son*;—to love all men; to call no man common or unclean, to rejoice in hope of that day when all shall be one in Christ for ever, and in that oneness, to enjoy all God has promised forever. To him be honour, and power, everlasting. Amen.

The word AGES.

"The word AION as a substantive occurs 128 times in the Greek Testament; 66 times in the singular, and 62 in the plural number. In our common translation it is rendered *ever* 72 times; twice, *eternal;* 36 times *world*; 7 times *never;* 3 times *ever more;* twice *worlds;* twice *ages;* once *course;* once *world without end;* and twice it is passed over without any word affixed as a translation of it.

By this mode, no attention is paid to the singular or plural form of the word; nor any distinction made between the *substantive* and *adjective.* The word *Aion* always has reference to periods of time; therefore rendering *Aion* by *world,* or *worlds,* cannot with propriety be admitted.

The reader will discover that there are different *ages* mentioned in the New Testament. such as. *former ages* (Col. i 26.) The present *age.* (Matth. xii. 32.) The approaching *age* (Mark x. 30.) *Ages* to come. (Eph. ii. 7.) The consummation of the *age.* (Matth xxviii 20.) The ends of the *ages.* (1 Cor. x. 11.) all which prove, that *Aion* doth not mean eternity. There are *ages* in the plural; but there cannot be eternities plural; for eternity can be but one; and implies an unity of consistency, and simple continuance.

It will require judgment to ascertain to what *age* or *ages* such a particular subject belongs; some being of a short, others of a long duration; and some interwoven with others. But however various and distinct these *ages* may be, still the mediatorial *age,* like a large circle which contains many small ones, is the longest; it commenced at the first intention of Christ offering himself as a Mediator and will continue till "*he hath subdued all things.*" (1 Cor. xv. 28—29.) "*And made all things new;*" (Rev. xxi. 5.) "*And every curse has ceased;*" (Rev. xxii. 3.)

then will HE deliver up (the subdued and reconciled subjects called) the kingdom to his Father, that God MAY BE ALL THINGS IN ALL. (1 Cor. xv. 28.) The Scripture does not carry us beyond that period; therefore, with the poet, we ought to say,

"Here stop my soul, no further seek to go;
What God reveals, it is enough to know."

ÆONIAN.

"The word *æonian* as an adjective occurs 71 times; the common translation has rendered it once *ever*, 42 times *eternal*, 3 times *world*, 25 times *everlasting*; in all which places (except in Rom. xvi. 25. translated *former ages*, which should have been *æonian times*) the Editor retained the Greek word, *æonian*, because there is no word in the English language which fully expresses what that word in its original sense implies. Had it been lawful to have coined a new word to express *æonian* in English, perhaps *agical* or *age-lasting*, would have been near it.

This confused translation of *aion*, when it occurred in a substantive, and *æonian*, when it occurred as an adjective, and the want of discernment in readers, has been a means of propagating the doctrine of endless damnation, which states that God will kindle a fire, and so constantly supply it with combustible matter, brimstone, &c. by his all creating power, as to endure as long as HE himself shall exist; and that the subjects of future punishment, being raised incorruptible and indissoluble, shall for the same period endure burning in that lake of fire, God having no ultimate end in view but the endless misery of his creatures.

The Editor hopes that the translation he has given of *aion*, when it occurred as a substantive, will help

to remove so degrading an idea of GOD who is LOVE. Such a misrepresentation of the word has been corrected by several writers of the first eminence for learning; therefore the Editor hath a cloud of witnesses, who though dead yet speak; and the living cannot say nay. It only remains to give some outlines how, and in what manner the adjective *æonian* is to be understood.

The word *æonian* expresses duration or continuance; but it is sometimes of a short, and at other times of a long duration. Paul, writing to Philemon concerning Onesimus, says, perhaps he was separated for a while, that thou mightest have him *æonianly*. This certainly could mean only during the life of Onesimus.

So also Jude (i. 7.) says, "Sodom and Gomorrah were destroyed, and set forth for an example, suffering the vengeance *of æonian* fire. Though this fire lasted upwards of two thousand years it is now extinct.*

But that *æonian* doth not mean endless or eternal, may appear from considering that no adjective can have a greater force than the substantive from which it is derived; thus *black* cannot mean more than *blackness*. If *aion* means *age*, and its plural *ages*; then *æonian* must mean *age-lasting*, or duration to the *age* or *ages*, to which ever the thing spoken of relates. That this is the meaning of the word in the Septuagint, will not be disputed by any one who recollects the *æonian* (everlasting) covenant of circumcision made with Abraham. Gen. xvii. 13. The *æonian* (everlasting) covenant of priesthood with Phineas. Numb. xxvi. 13. The *æonian* (everlasting) statute of the day of atonement. Lev. xvi. 34.

* "This fire lasted from Abraham's time till after the apostolic age; and was burning in the time of Philo Judæus, in the beginning of the second century."....WHITBY.

It was the land, not the people which endured this fire.

It would be a contradiction both to Scripture and common sense to ascribe eternity to these things merely because they are said to be of *æonian* duration; for it is evident that the *aion* or age, to which all these related, is expired and gone; the *æonian* covenants and statutes, &c. are waxed old, and have vanished away.

When the reader meets with the phrase *æonian God*, he will understand thereby that God reigns through all the *æons*, or *ages*, whether past, present, or to come; and *æonian* Spirit, is the Holy Spirit, who has presided over the Church in all *ages*, or *æons*. *Æonian* life, in the large views of it, is the life which is to be conveyed from Christ to all the sons of men in the course of the *ages* of his reign. Rom. v. xii. 21. Chap. 6. 23.

The *æonian* Judgment in Heb. vi. 3. the Editor thinks is the Judgment of the Aaronic *æon*, or age which is past, under which the priests gave Judgment according to the law. See Lev. xiii. 13. Numb. v.15, 16 Exod. xxviii. 30. *Æonian* gospel is the good news of reconciliation with God, through Christ, which will continue to be preached through the *æons*, *ages*, till every creature, whether in heaven or in earth, visible, or invisible, is reconciled by the blood of the cross. Col. i. 16. 21. And then the promulgation of the *æons* gospel will cease. As there was a period when the *æonians* began, so a period will come when they all have an end; when the whole work is finished, when all things shall be restored to holiness and happiness. Then "*every creature which is in heaven, and on the earth, and under the earth, and on the sea, even all things in them will sing, blessing, and honor, and glory, and strength, be to him who sitteth upon the throne and to the Lamb, to the ages of ages.*" *Rev. v.* 13. SCARLETT.

FOR THE HERALD.

SHESHEQUIN, Dec. 20, 1819.

DEAR SIR and BROTHER,

The following is a lucubration of a Saturday evening—after toiling all day in casting the contents of land, and making diagrams of the same—my thoughts turning on the subject of man, the exclamation of the Psalmist came to my mind, and the following is the result. If it contains any hints that may be useful to the Herald, you are at liberty to make use of it in any way you choose.

"*What is man, that thou art mindful of him?*"

The Psalmist, no doubt, like all other reflecting men, when considering this subject, was struck with wonder and astonishment!—The care of Providence over the work of his hands—The curious workmanship displayed to the wondering eye of man; must, of necessity, produce an exclamation of surprise and astonishment.

A celebrated writer says—"*The proper study of mankind is man.*" Let us then enquire into the origin, formation and purposes for which mankind were *created and formed*. In the first chap. of Genesis in the 27th ver we find an account that "*God created man in his own image.*" But in the 2d chap and 5th ver. we find a declaration that, "*There was not a man to till the ground,*" notwithstanding man had been *created* previously to this declaration. But in the 7th ver. of the last mentioned chap. we find that "*God formed man out of the dust of the Earth.*" In this book then we find an account of the origin of man, in his *created* and *formed* parts; and by the breath of God he became a living soul in the presence of his Maker.

What then will be the consequence and end of this creature thus brought into existence?—As the formed part of man was made from *matter*, it must inevit-

ably perish, or change its form ; as *all matter* is corruptible and changeable, and cannot always exist in the same state or form. From this view of the subject, and it is the first account we have of man, he was formed to perish, and no subsequent act of his could possibly have altered the case He was formed to die, being composed of matter, and made mortal.

But is there no difference between the *created* and *formed* parts of man ? We will now attend to this inquiry It appears from what has been quoted, that God *created man* in his own Image, and the question now is—Shall this *created Image* of God perish along with that part *formed out of matter ?* The wise man says (Wis. of Sol. 2d chap. 23d ver.) "*For God created man to be immortal, and made him to be an image of his own Eternity.*" If God created man to be immortal, he must be so, or God will be disappointed in his intentions about man ; and if he made him to be the image of his own eternity, he must *eternally be his image*, for the one cannot fail without the other fails also. How can the created part of man be marred without marring the image in which he was created ?—There is none who preach death and destruction, will venture to limit the duration of Deity ; it may therefore be taken for granted, that the immortality of man in his created capacity, is as certain as that he was made to be the image of God's eternity—Cause and consequence are inseparably connected—the one cannot cease in any point whatever, without the other ceasing in the same point also.

But let us pursue this subject a little farther. St. Paul says (1 Cor. xi. 7.) "That man is the image and glory of God." He also says, (Ephe. vi. 24.) "That man was created in righteousness and true holiness." And again, (Col. iii. 10.) "That this created man is renewed in knowledge, after the image of him that created him."

Now, if all this be true, *First*—That man is the

image and glory of God—*Second*—That he was created in righteousness and true holiness; and, *Third*, That this created man is renewed in knowledge, after the image of him that created him—How can it be possible that God can suffer *his glory to be tarnished*—*His righteousness and holiness to be diminished*—Or the *renewed knowledge of man to be deficient?*

It appears evident from the scripture already quoted, that the *created part of man*, is so nearly allied to the author of his existence, *in likeness*, *in righteousness*, *in holiness*, and in the *knowledge* his Father has given him; that it is impossible to separate the author from the work of his hands, without causing a disappointment in him, as well as in the child of his fostering love. No one dare say in plain terms that God can be disappointed; yet thousands say it indirectly every day. Preachers in the pulpit will quote this text, "That God *will have* all men to be saved and come to the knowledge of the truth," and then go on to say the will of the creature—*the omnipotent will of the creature*, can frustrate the WILL of GOD!—If not said in these plain terms, it is implied from the strict sense of their words. O! the folly of the *formed part of man;* made subject however to vanity, lies and deception. But it is lamentable that it should so often get the upper hand of the *created part*—The image of God's Eternity. We ought to be more cautious, and not confound the two parts together, and attach the threatenings made to the earthly part of man in his mortal state, to the everlasting misery of that immortal part, made holy in God's love.

The question comes up again, *What is man, that thou art mindful of him?*—I apprehend that it is already answered—That man is found to be a child of God—Allied to his Father in likeness—Endowed by Him in knowledge—Made holy in his Image, and created for immortality. Reason teaches this—Scripture

warrants it—Angels from Heaven have proclaimed it —Universal nature is in harmony with it, and nothing against it but the *old man of sin*, who is corruptible matter *and must perish*—is condemned already, *damned* if the reader chooses :—But "If a man suffer loss, he shall be saved yet so as by fire."

This old man stalks about the face of the earth, preaching death and destruction *to the whole man*—making our Heavenly Father more cruel to his offspring, than the wolf, bear or tiger. But thanks be given to our Heavenly Father, the old man of sin trembles from his very base. The light of God's face begins to appear through the Gospel of his love. The clouds of bigotry and the fog of superstition, are dispelling—are fast approaching the verge of chaos, and will soon return to the realms of darkness, from whence they came.

Mankind begin to examine into these matters—They begin to search the scriptures for themselves—enquiring of one another, "*What shall we do to be saved ?*"—Our priests have made a heterogeneous compound of contradiction of the Bible. They have made religion a trade. They have dealt deceitfully with us. And when the simple truth begins to be understood, viz. "To believe in Jesus"—"Who gave himself a ransom *for all*, to be testified in due time." They cry out, "our craft is in danger to be set at nought" *Away with this doctrine*. away with it. Have we not formed images of our God—Have we not invented creeds—Have we not contrived ordinances, and established the same—Have we not made out of the word *Hades* (the grave) a dreadful place for sinners, which we call Hell, and in the same a *lake of fire and brimstone*—in the burning lava of which, undulating on waves of livid fire, poor sinners are to float, and burn, as long as God exists. Above all have we not, out of the evil principle some how or other attached to man, made a monster named the

Devil—Made him a king *in our hell* ("better reign in hell than serve in heaven")—Gave him power over one half, at least, of God's children—made empty one half of the rooms in the Palace of Heaven—("For in my Father's house there are many mansions") and deprived God of millions and millions of his tender offspring.

One thing however is certain—That this Devil cannot always exist, for two very plain reasons—*First*, Because he is the opposite to good; and, because it is not in the nature of things for two principles diametrically opposite always to exist—One must give way to the other—and which must be destroyed, need not be mentioned here. And *Second*, Because he is the ideal image of a distempered imagination; necessary, however, and in fact, the "BOAZ" of the whole fabric. But the work of men must perish and come to nought. God has said by the mouth of his Prophet, *I will not always be wroth, neither will I always contend, least the spirits I have made should fail before me.*" Therefore this monster of a Devil must finally fall (as Dagon did of old) never to rise again. Truth will conquer him—"Truth maketh us free"—"He that believeth in the truth is free already." Jesus of Nazareth says, "I am the way and the TRUTH, and the life."—"He is the Lamb of God which taketh away *the sin of the world.*"—"He bare our sins in his body."—"He gave himself for our sins."—"He died for our sins."—"He arose for our justification."—"He swallowed up death and Hell (or the grave) in victory, and led captivity captive."

If all this be true, and truth it must be, or there is no truth in the Bible; this great bug-bear, called the Devil, and so often mentioned in the popular doctrines of the day, must have an end; and the craftsmen must learn another trade.

Yours, JOSEPH KINGSBURY.

Elder Plummer's Sermon.

On Friday Evening, March 3, 1820, *Elder Frederick Plummer*, delivered a discourse at the Hall in Pond street, Boston—from 2 Cor. v. 20. "Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

In attempting to illustrate the subject, he took up four particulars;

1. The character (God) to whom men are to be reconciled.

2. The unreconciliation of all mankind.

3. The ways and means used to bring about this reconciliation.

4. The duty enjoined; viz. to be reconciled to God.

It was one of the most *extraordinary Sermons* I recollect of ever hearing, for the following reasons;

1. He did not appear to understand the subject, as he entirely missed in the explanation and application of it. His text was not addressed to the world, but to the churches at Corinth and Achaia. See chap. i. ver. 1. "Paul an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia"

These saints had been reconciled to God by the death of his Son, and afterwards became unreconciled to the belief of a resurrection. There were divisions and contentions among them; they were carnal and walked like men; at their communions, some were drunk, and one man had married his father's wife; and the church instead of mourning, were puffed up on account of such conduct. Paul considered these things as the fruits of rebellion, and in the name of Christ entreated them to believe in the resurrection

and to obey the law of Christ in all things; particularly in being *reconciled* to their brethren, that their gifts might be acceptably offered to God.

As an argument to enforce this injunction, the apostle told them what God had done, was doing, and would do to the world in general; and with what he had done for the apostles as the first-fruits of all men, ver. 18, 19. "And all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit; that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us, the word of reconciliation."

This part of the subject, the speaker wholly omitted. The world do not reconcile themselves to God; but he reconciles the world unto himself. God is reconciling the world; not imputing their trespasses, and this work, God will continue to carry on, until every man is completely reconciled, or brought into a state of eternal friendship with God, and each other. This Paul has declared; Col. i. 20. "And having made peace through the blood of his cross, by him to *reconcile* all things unto himself; by him I say, whether they be things in earth, or things in heaven." There is no one thing in the scriptures more certain than that in the end, all intelligent beings will be *reconciled* to God and each other. All this the speaker omitted. He applied that to the world, which Paul applied to the church at Corinth; and that which Paul said the world should have, he entirely omitted.

2. Another extraordinary thing was; that the speaker spent much time in endeavoring to preach down a doctrine that no one in my knowledge ever preached up. He labored to prove that all men were unreconciled to God. This no one denies, that I know of. The very idea that God is *reconciling* the world, proves, that the world is not in friendship

with him. All his arguments here were aimed at a man of straw, which no one can kill.

3. A third extraordinary thing was, his leaving the unreconciled in the dark as to their future destiny. He told them they must be reconciled to God; and told them how happy they would be in such a state and there he left them. He did not to my recollection, say one word. about being sent to hell, or struck out of being. This the people must find out themselves. It is thought that he believes that unbelievers end their existence at death, and that none will rise but such as he calls saints.

4. The discourse was extraordinary, as to the manner in which it was delivered. The speaker fixed himself in a kind of stiff, (and to appearance) important attitude, having his left hand behind, his right hand held out, and leaning a little back, seemed when he turned, to move the whole body with his head. He to me resembled what is called the *mock bird*; which imitates all the birds he hears. Sometimes he spake as broad as a *Scotchman*; at another time, he a little resembled the *Irish*; next he *toned* like the ancient *newlights*; then he would talk like a *Quaker*: and from that he seemed to imitate a *nosy Methodist*: and then the free will Baptists, and sometimes a formal Presbyterian; and at the close, he for sometime spake so low, that I was put in mind of them that "*mutter—and speak out of the dark.*"

5. One more extraordinary thing was, that instead of improving in preaching; to me he has gone back and preaches less than in former years. In his circular letter to the churches, he mentions the fall of E. S. as a circumstance so *detestable*, that he had not found one public or private brother, carried away with the doctrine that teaches, that where sin abounded, grace did much more abound. I think from his discourse, it is not wrong to mention the fall of

F.P. from that simplicity in which he once stood. We are certain, that he does not stand so high in the esteem of his brethren and the public, as he did seven years ago, and the reason to me is plain,—"He that exalteth himself, shall be abased."

6. One more extraordinary thing; his endeavoring by little childish stories, and shedding a few tears now and then, to cause the same operation on his hearers. Such exercises are of no service now, people are too much enlightened for such things to make much head way. These things may please children and weak minds; but are not calculated to feed with knowledge and understanding; without which the heart cannot be good.

HOT PREACHERS.

It has become a common thing to distinguish the public advocates of *endless misery* from others, by calling them *hot preachers*. One place in Boston, where much of the doctrine has been preached, is called "*brimstone corner;*" which name will not soon be forgotten These preachers are generally considered *cold* and *dull*, and often complain that their church members are *cold* and indifferent, and their hearers dull and sleepy.

These are not "*hot preachers*," but men who *coldly* tell their hearers of much heat for the non-elect in the eternal world of hell; a country they have not yet surveyed. It is a melancholy fact, that these cold preachers speak of eternal fire and brimstone, with more indifference than they would of a common rain if one of their friends was in danger of being wet, by being for a while without shelter.

When they speak of a man that is to be *hung*, they

awake from their stupidity, and speak of it as a solemn and awful circumstance; but while they profess to believe that some of their hearers are in danger of being eternally miserable, they speak of it as a matter of course, which ought generally to be mentioned; and sometimes the assembly is dismissed without even naming the awful doctrine to them.

Of late I have heard several discourses delivered, by those who say they believe in endless misery, when there was not one word mentioned about it; and the doctrine is becoming so unpopular, that I believe it will not be many years, before these prophets will be ashamed of such visions of hell, as they profess to have seen with their spiritual eyes.

For several years past, the methodists have been much engaged in preaching fire and brimstone to their hearers; but of late their fire seems to be going out. Some of them go through a whole discourse, without naming the subject. This doctrine of men, with all others of the kind, will finally perish in the using. "And let all the people say———Amen."

DOCTRINES OF DEVILS.

The apostle tells us, (1 Tim. 4, 2.) that "the spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

Men who have differed from the advocates of popular doctrines, and the traditions of men, have been charged with preaching "*doctrines of devils.*" Jesus for preaching the love of God to man, was said to be mad, and possessed of a devil. Jesus said, "if they call the master of the house Beelzebub, much more they of his household." Each denomination, from

the first separation from Rome, has been by the older sects considered devils, and what they preached the "doctrines of devils." At this day, some of the denomination called christians, having caught the same spirit those possessed from whom they separated, charge others with preaching "devilish doctrines," because they preach that God loves all his creatures, and means to save them with an everlasting salvation. They pray for the salvation of all men, and yet are so opposed to the doctrine, that they will not even notify a meeting when requested. "They please not God, and are contrary to all men; forbidding us to speak to the Gentiles, that they may be saved."

Which is most like devils, to love all, or to hate many, and wish them lost? The doctrines of devils, must mean, doctrines that have the most *devils* in them. The doctrines of devils, are such as teach that it is right to hate others, or murder them; for he that hateth his brother is a murderer. The doctrines of devils, leads to misrepresent others, and make them look odious; the devil is a liar. The doctrines of devils teaches, that the devil's kingdom will stand forever, and that he will have the greatest part of mankind, to triumph over, and torture forever. These are the doctrines which the greatest part of mankind are *leavened* with, and they act according to that wisdom which is from beneath, which is earthly, sensual, devilish. To say a man is preaching "devilish doctrines," and building up satan's kingdom, because he preaches, that satan will be destroyed, and all men delivered from sin and death, is to say that which is absolutely false, and unscriptural. Those who thus accuse others, themselves do the same things, and "by their fruits ye shall know them."

Extract of a Letter from the Rev. Stephen R. Smith, New Hartford, N. Y. *to the Editor of the Christian Messenger; dated February* 22, 1820.

Dear Sir,

I noticed with much pleasure in the last Messenger, an extract from the "Universalist Magazine," giving a statement of the increase of believers in the "common salvation" in Boston and its vicinity, accompanied by a statement of the increased attention in Philadelphia. I have ever thought, that communications of this kind, would be productive of edification and encouragement to the "believers scattered abroad." And as every thing relating to the spread of divine truth must be interesting to you, especially in this country, a statement of the rise and progress of the "Universalist Society in Henderson, New-York," will I trust, be acceptable. In February, 1819, a few individuals, (*seven*, I believe,) feeling desirous of uniting into society relationship, agreed to communicate their views confidentially, to such as they conceived were friendly to their undertaking, and appointed a day on which they would meet for further consultation; a number more coming forward, they proceeded to give public notice of their intentions to form into a religious society. This measure excited the greatest interest—the different religious orders were alarmed—the Scriptures were read, examined, re-examined, and the whole community was roused to reflection and investigation. The result was precisely what you would expect. Many were brought to a knowledge of the truth. The meeting was attended, and about thirty persons signed their compact; and such was the wonderful effect of the

spirit of enquiry, that in about four weeks, the society consisted of seventy members; nearly the same number of females, in the meantime, also acknowledged and rejoiced in the salvation of God. It is highly worthy of remark, that, during these measures, they were entirely destitute of public preaching—neither had any of the order preached in the town, for when they commenced a correspondence with me in May, the brother who wrote says, "We have never yet had a gospel sermon preached among us," meaning a sermon, by a believer in the restitution of all things. Several brethren have since visited them—a pleasure which was granted me the first of January last. Their numbers were daily increasing. and their union and stedfastness such as furnished not only "comfort," but "good hope," that through "grace," they would in the "bonds of peace," "press toward the mark for the prize of the high calling of God in Christ Jesus."

MISSIONARY BOXES.

Of all the low begging in our country at this time, that pertaining to the missionary business appears the most mean and contemptible. Contributions for "*foreign missions*," first called for public aid, as by money, souls were to be rescued from the jaws of Satan, and sent to the arms of Jesus. Next "*domestic missions*" appeared in distress before the public, calling loudly and repeatedly for charity. These having fattened to a considerable size, on public bounty, they generated several more of different names; though of the same family of *mendicants*. all depending on a generous public for existence and usefulness.

Among the young beggars of this poor family, appeared *female societies* of liberal women, who called on the public for money, that they might have the name of pitying the poor heathen, by sending the gospel to them through the instrumentality of their husbands money, or that begged of their neighbors.

In the rear of this followed those generous ladies, of ——— , who contributed 30, 40, or 50 dollars, to make their *Reverend Pastors* life members of the Bible Society. Close upon the heels of this, followed the *cent societies*, almost as thick as the frogs in Egypt; next, the *mite societies*, in great numbers; then *tract societies;* with *societies of little boys*, and to close the whole, "MISSIONARY BOXES!!" These are nailed on the counters in merchants stores, particularly where *fancy articles* are called for. On them are printed, "Remember the poor Jews." "The Lord loveth the cheerful giver," &c. &c. On the top is one hole large enough to let down a dollar; and another to let down cents, and small pieces of gold or silver, which the giver is to see no more forever!!

The "*Boston Recorder*," the publisher of such folly and beggary, often tells its readers of the wonders done by the friends of these institutions; particularly of the generosity of rich *old maids*, and industrious young girls, who have given to these beggars, from ten dollars, to thousands; and it tells the public, that it is likely, these generous matrons, in consequence of their liberality, will hereafter meet many in heaven, saved in consequence of ten dollars; and with all, that paper is particular to say, ☞ "*Go thou and do likewise.*"

These beggars, by their agents, have asked every heirless person in every town, to give them their money, when they have done with it. They have asked gentlemen for their *watch seals*, if worth five dol-

lars, or more. They want *gold rings, neck laces, breast pins*, &c. &c What is the difference between this, and the begging friars among the catholics, save in the name ?

These missionary boxes, and all the other begging plans, put me in mind of some of the monks of Europe. The monks of one order, set up an image of Jesus at the corner of a street, that the people might bring presents to it for the monks. These presents consisted of flax, eggs, butter, cheese, &c. By this means they received abundance of good things. After many years, the image became old and weather-beaten ; this caused another order of monks, to set up near this, a new and beautiful image of the virgin Mary. This beautiful image, drew almost all the presents. The other monks finding themselves shortened of provision by the new *Mary*, wrote the following, and pasted it on the old image, to call the people back with their presents :—
"*Dear ancient Jesus, pity our condition ; the new Mary gets all the flax and eggs.*" Which of these modern *Mary's* will get most of the *flax* and *eggs*, time alone will determine.

Remarks on Jonah's Gourd.

Jonah was sent to prophecy against Ninevah, and foretel its overthrow in forty days. They repented, which prevented their destruction. Jonah was angry because the city was saved. After prophecying, he made a booth out of the city, to see what would become of the people.

In the night, the Lord caused a gourd to come up over Jonah's head as a shadow to deliver him from his grief ; this Jonah was much pleased with. Soon

after this his gourd withered, which made him angry; because he could no longer be benefitted by it. He justified himself in being angry at the loss of his gourd, which was to him so pleasing and profitable.

From this the Lord said to him, chap. iv. 10, 11. "Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night; and should I not spare Ninevah, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" The idea is this; Jonah, you manifest a great regard for that little plant, and are sorry that it is so soon withered; this not because it has cost you much, for you have bestowed no labor on it. At the same time you are angry for the loss of the gourd, you are angry because Nineveh is not destroyed. Had you as much compassion for the whole city, as you have for the *gourd*, you would rejoice to see the city saved from destruction. I have as much compassion on the city, as you have on the gourd; and in the exercise of this compassion, the city is saved.

How many people are represented by Jonah in this case. There are many who are grieved at the loss of a small plant, or that which is of little importance, and often are angry on that account. Tell these people that God has as much regard for all men, as they have for their plants, and they will be as angry in hearing that all will be saved, as they are to know that their plants are lost.

If men are more pleased at the salvation of plants, than in their destruction, surely God will be more pleased in the salvation of all men, than in the loss of an individual. The reason why good men are angry because all are to be saved, is the force of education, and not because they wish man to be lost forever.

More said than realized.

Men who live upon the sweet which comes by the hard labor of the poor slaves in the West Indies, little realize what the poor wretches endure from hard labor, hunger, and the lash laid on them by their unmerciful taskmasters, who require brick without straw. We enjoy the fruits of their labor, without scarcely a thought upon the wretchedness of the poor Africans, who are doomed to perpetual slavery, that we may partake constantly of the sweet from the cane.

It appears to me that those ministers who appear delighted in endeavoring to prove the doctrine of endless misery, have but little sense of the doctrine they preach. They must, in my view, be about as stupid as those who eat the sugar. They are daily among such as are exposed to eternal misery, as they suppose. They are their wives, their children, their parents; their brethren, and sisters, friends and acquaintance.

They eat with them, labor, and converse, and partake of their joys, and at the same time profess to believe that endless misery may be their lot. This is not all, they receive a support from them, and sometimes take it by force. Do such men believe what they preach? If so they must be hardened wretches indeed and past feeling.

Realize for a moment, a child, a brother, a fellow citizen sentenced to hard labor in the state prison for ten years! How distressing! View one of our fellow citizens torn from his friends, his country, and all he held dear on earth; see him transported to *Botany Bay* to be confined in irons for life! See him bound in Algerine slavery till the day of his death, or doomed to serve a cruel master in the desarts of Arabia till death frees this servant from his

master! All this would be dreadful for a parent or child to endure. But what is all this to the doctrine which for ages past has tormented the minds of millions, who have been told, that a God of *mercy* and *love*, will in the end deliver them over to his and their enemy, to be tormented more millions of years than there are stars in the sky, grains of sand in the whole earth, and drops of water in all the seas connected with the earth: and all this because they are not elected, or do not know how to work their passage to heaven; or because they could not see how three persons could be one person, nor believe that God made more than he meant to save.

INSCRIPTION.

On the outside of the meeting-house in Essex street, Boston, built for Mr. James Sabine, is the following inscription—"CONGREGATIONAL CHURCH INSTITUTED, AND THIS HOUSE ERECTED AND DEDICATED TO THE WORSHIP OF JEHOVAH; FATHER, SON AND SPIRIT," 1819.

The last part of this—"*Jehovah, Father, Son, and Spirit*," puts me in mind of the Irish Roman Catholic, a professed believer in the Trinity, or three persons in only one person. As he entered a new chapel, he observed the following engraved on the wall;—"JESUS CHRIST IS GOD. This intelligence had a very solemn impression on his mind, as he supposed the Father of Jesus was dead.

He brought his hand slowly over his face, and with a deep sigh, exclaimed—"Ah! then the old gentleman is gone at last!"

What kind of intelligence can this inscription on Mr. Sabine's House give the stranger? To a think-

ing man, it must lead to the same, which the inscription at Athens led Paul. "To THE UNKNOWN GOD," —"whom ye ignorantly worship." On this inscription; it is said that Jehovah, the God of the whole earth, the invisible God, is the "Father, Son, and Spirit." That is, all said of Christ as the seed of Abraham, the seed of David, the Prophet like unto Moses; the Son of God; the great high priest that has passed into the heavens, an Advocate with the Father; the Mediator between God and man, the man Christ Jesus, the second Adam; the image of the invisible God, &c.; that all this is nothing. That the Spirit sent from God, to reprove the world, and lead into all truth, is no more than Jehovah; all but one being. This in my view is as complete *Deism* as can be described. For if by the Father, Son and Spirit, is meant in Scripture only one God, all the idea of a Mediator between God and men is removed from our minds, and we may indeed weep much that the Lamb is not found to take the book from the hand of him that sitteth upon the throne, and to look thereon.

Those who advocate what is contained in this inscription, may, we think, be said to "deny the only Lord God, & the Lord Jesus Christ;" as it takes away the Lord Jesus, without knowing where he is laid.

What is called the doctrine of the Trinity, has laid the foundation for many ridiculous practices among the Catholics, under the name of religion. We will notice some of them. The Catholics believe in the Trinity; or that Christ is God, and that the wafer put on their tongues is the Christ once crucified, and that when they eat the wafer they eat God. Once in giving the wafer, it missed the man's month, and the lap dog swallowed it; this made a great stir, the dog was killed immediately and the wafer, or God, taken out.

A council was called on this extraordinary occasion in which it was decreed, that the dead dog

should be burnt for eating Christ; the wafer was preserved in a vial; and it was agreed by the council, that ever after a plate should be held under the chin of the communicant, that no dog might again swallow the Catholic's Christ.

At another time the priest, who carried the wafers in his pocket; (which immediately melt on the tongue,) through mistake, put a small piece of money on the man's tongue, as he opened his mouth to receive it. After waiting some time, and finding it did not dissolve on his tongue, thus addressed the priest:—"Your reverence has made a mistake, for instead of giving me God the Son, you have given me God the Father, who is so old and tough, that he will not dissolve on my tongue."

This doctrine of one being *three*, is now the cause of persecution, and coustant uneasiness in England. In almost all the great cities in England, there are large congregations with preachers who deny the *Trinity*, and believe in one God, and one Mediator. This greatly disturbs the Trinitarians. The reason is plain. All the oaths of kings, and their subjects, *treaties*, holy *leagues*, &c. are made in the name of the holy and undivided Trinity; and if the Trinity is found to be nothing, then all their oaths are nothing, and the whole building must fall to the ground. This may be the reason why they are so alarmed for the Trinity. Whoever believes that the Father, Son, and Spirit, are one God; by that belief disowns the testimony God has given of his Son, whom he "sent to be the Saviour of the world."

THE SALVATION OF INFANTS.

We are told, that a few Sundays past, *Mr. Sharp*, (a Baptist minister in Boston) endeavored to prove

from the scriptures, that all infants will be saved with an eternal salvation.

This is a great improvement in preaching. It is not many years since it was that there were *Elect* and *reprobate* infants, as well as adults. Multitudes have been taught that millions of infants are in hell, suffering for Adam's sin. This new doctrine (the salvation of infants) if believed, must afford Baptist fathers and mothers great consolation, especially such as have buried young children.

We believe this doctrine true, for Christ has said of little children, "of such is the kingdom of heaven," and, "it is not the will of your heavenly Father, that one of these little ones should perish."

If the salvation of all infants is sure, what reason have we to think they will be lost, if they live to become men and women? If when infants they are safe, can they be unsafe afterwards, unless the purpose, love, wisdom, goodness, or power of God fails?

We hope that Mr. S. will increase in this knowledge of salvation, "through the tender mercy of our God," until he sees that which God has said all flesh shall see—"*The salvation of God.*" This is a good beginning; and "better is the end of a thing than the beginning;" this Paul declares;—"Then comes the end,"—when "God shall be ALL in ALL."

FOUR LADDERS; *Or ways of going to Heaven.*

Jacob on his way to Padan-aram, dreamed of a ladder set on the earth, whose top reached heaven, with the angels ascending and descending upon it, and the Lord stood above it. This doubtless was meant as a representation of his seed, Christ, in whom all the nations of the earth should be blest; being the Mediator between God and men,—who gave himself a ransom for all to be testified in due time.

Jesus appears to refer to this ladder, when he said to Nathaniel, John i. 51. "Hereafter ye shall see

heaven open, and the angels of God ascending, and descending upon the Son of man." This Ladder is designed to convey all men to God; through the blood of Christ.

Men have invented three ladders, beside the one shewn to Jacob.

1. The *Arminian Ladder*. This is set on the earth; but is too short to reach heaven; of course it must fall. The Arminian leaders teach their disciples, to hold to falling from their ladder, which they call grace. And many of them make their faith produce such works; as many fall from their short ladder; and are taught, that from this ladder, which they must steady, many fall into hell.

2. The second ladder, is set one end in heaven; but is too short to reach the earth. This is the *Antinomen ladder;* or all faith, and no works. This is too far up to attract much attention among people in general.

3. The third ladder is *Calvinism*, which does not touch heaven or earth, being too short at both ends. Our modern Calvinists tell us, God must do all, and yet we must do something; and God must carry us to heaven, and yet he that endureth to the end shall be saved. This causes many to wait for the Lord to begin the work, or lift them up to the ladder, and in this waiting posture many remain till death closes the scene. The insufficiency of these ladders as seen by multitudes at this day, who are leaving them, for that seen by *Jacob*, when the Lord stood above it saying, "*in thy seed shall all the nations of the earth be blessed.*"

Adam's Sleep; and rib.

"And the Lord caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which

the Lord God had taken from man, made he a woman, and brought her unto the man." Gen. ii. 21, 22.

This sleep of Adam is expressed in the Hebrew language by a peculiar word, TARDEMAH, which means *extacy;* it was not ordinary sleep. neither was it a lethargy. I think on the whole, it was a kind of prophetic rapture, a state much like that of St. Paul, "whether in the body, or out of the body, I cannot tell;" and thus it is said of Abraham, Gen. xv. 12. a *tardemah,* a sleep of suspension. as it were, of the bodily faculties fell on him, to qualify him for receiving a prophetic vision. The same I understand of Daniel, chap. viii. 18. "I was in a deep sleep, (*nardemah,* Chaldee) "but the angel raised me," to enjoy a prophetic vision; and therefore I presume, Adam had a vision of the creation of Eve, and when he awoke he found his new companion a reality, and his vision changed into possession.

The RIB of Adam does not signify a single rib, but a series or system of lateral construction. Probably a considerable portion of his side, was separated from Adam, and formed into a companion for him, "bone of his bone, and flesh of his flesh." By being formed from Adam, Eve partook of that quickening spirit which God had breathed into Adam; no separate quality, no particle of the divine spirit different or distinct from that of Adam was imparted to Eve. As a child now partakes of the life of its mother, so did Eve of the life of Adam. We know that a small space contains the future infant in its primary state; yet a child just born, is perfect in its parts, so probably Eve possessed a relative perfection when she was parted from Adam, but was suddenly matured to full vigor and beauty by her divine Maker.

There is no greater difficulty in supposing that a portion of Adam was quickened into life, than there is in supposing that a portion of a mother is quickened into life. If we are asked how this is done, we

must answer. we cannot tell; yet every day demonstrates the fact. Moreover, if Eve had received a distinct and separate *rational* spirit from her Maker, she would have been independent from Adam; and in fact only allied to him by borrowing a few particles of animated dust. There being no *rationality* in brutes, it signified nothing how many distinct individuals, or even distinct pairs of them were created, since no importance is attached to their descent; but it was not so in relation to man, who possessed a something not imparted to beasts.

TAYLOR.

"Ye shall not surely die."

This short sentence has for many years been quoted, to prove that preaching the final and eternal deliverance of all men from sin and death, is preaching the devil's doctrine: and it is used to prove that all who preach universal salvation, are Satan's ministers. I once thought the same, and also that many things contrary to Christ the Savior of the world ought to be done. If this charge is true, it ought to be known, if not it ought to be denied.

At that time God said, "in the day thou eatest thereof, thou shalt surely die." To declare contrary to this, was to declare a falsehood; this the serpent did; and preached false doctrine.

If God has said in the New Testament, a part or all men shall be eternally miserable, to preach contrary to this, is to preach false doctrine. God has said by Jesus Christ, that he was sent, "not to destroy men's lives but to save them," that "the Son of man is come to seek and to save that which was lost." That "as in Adam all die even so in Christ shall all be made alive." To preach contrary to this, is to preach false doctrine; or to contradict what God has

said. The fact is, Adam had a ministration of death delivered to him, which he found true, first in Abel, and then in himself. The gospel is a ministration of life for all men; as it even gives life to the dead. Paul says; "who also hath made us able ministers of the New Testament, not of the letter but of the spirit; for the letter killeth, but the spirit giveth life." "Life and immortality" are brought to light through the gospel; and this *life* is more extensive than that death which God told Adam he should die, if he ate of the tree of knowledge. Rom. v. 20, 21. "But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord."

God has said all men shall be saved; and to preach that they will not, is as certainly preaching false doctrine, as it was for the serpent to say, they should not die, when God declared they should die. God says, "I wound and I heal, I kill and I make alive, I the Lord do all this." Men say, God wounds and never heals; that he makes alive and kills forever.

Cease then ye murmurers from charging us with preaching the devils doctrine; because we preach *salvation* instead of *damnation;* and remember it is you who contradict what God has said. "*Be zealous therefore and repent.*"

To Agents and Subscribers.

From the most correct information received from the Agents, it appears to be the general mind of the Subscribers, to have the Herald continued in its present form till eight numbers are published—of course it will be continued in its present form two numbers more. Those who have not paid, will confer a favor, by sending on the money as soon as is convenient.